

THE MISSIONARY HELPER

In A. L. Gerrish
84 Oak St
No 18

"Loud rings on sea and land today
The challenge of a work to do
As in the furnaces of time
God molds this worn-out world anew.
Oh, strip us of our love of ease,
Send full on us thy challenge clear,
And let us catch the far-off glow
Of thy great walls—Then let us go
And build their splendor here!"

Published by The
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY
SACO, MAINE BOSTON, MASS.

Vol. XLI No. 9

September, 1918

The Missionary Helper

TERMS: Fifty Cents per year, IN ADVANCE Single Copies Five Cents

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Editor, MRS. NELLIE WADE WHITCOMB, Ocean Park, Maine.

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Branch Office, 107 Howland St., Boston, Mass., MISS A. M. MOSHER, Agent.
To whom all matters relating to subscriptions should be sent

Entered as second-class matter February 5, 1906, at the post office at Saco, Maine, under the Act of Congress of March 3, 1879

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 24, 1918.

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CONTENTS

From the Editor's Desk	-	-	-	-	258
Annual Meeting Day— <i>Blanche C. Butterfield</i>	-	-	-	-	260
Missionary Education Conference— <i>Delora Smith</i>	-	-	-	-	263
Women of the Orient— <i>Bessie H. Willard</i>	-	-	-	-	266
Open Letter	-	-	-	-	269
Quiz	-	-	-	-	270
From the Field	-	-	-	-	271
Free Baptists Whom I Have Met— <i>Lena Sweet Fenner</i>	-	-	-	-	272
In Mofussil— <i>Herbert Long</i>	-	-	-	-	274
Treasurer's Notes	-	-	-	-	276
General Subscription Agent's Notes	-	-	-	-	280
Helps for Monthly Meetings	-	-	-	-	281
Our Quiet Hour	-	-	-	-	284
Juniors	-	-	-	-	286
Contributions	-	-	-	-	288

XUM

The Missionary Helper

PUBLISHED MONTHLY BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

NELLIE WADE WHITCOMB, EDITOR

VOL. XLI.

SEPTEMBER, 1918

No. 9

The Cry from the Four Winds

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me; I am old, I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

That cry was echoed from the icy shores of the farthest northwest territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible-seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourselves? Shame on you!"

It is the cry from the four winds. How shall we answer it? Read Proverbs 24: 11, 12. —Selected.

Motto: Faith and Works Win.

Colors: Blue and Gold.

FROM THE EDITOR'S DESK

"Any great enterprise for the Kingdom of Christ, can be put forward by facts, prayer, and proper representation." We shall use all these methods in our work and study in the coming year, but even "proper representation" sometimes fails to appeal to an unresponsive or antagonistic listener. How can facts be made vital to such—facts about our Bengal-Orissa Field, Storer, the wide Baptist work, the women workers of the Orient? To a person of imagination, every new event or experience brings troops of kindred or contrasting thoughts; every book read presents a series of pictures and offers its gifts to mind and heart, as Emerson's "Days" brought "diadems and fagots in their hands, bread, kingdoms, stars, and sky that holds them all." To such a reader the following paragraph in our study book is full of meaning, each statement making clear the painful degradations of Oriental womanhood and the contrasting emancipation and uplift through beautiful service: "From the very beginning of Christian missions, the transformation of home life has been one of the most striking effects of missionary endeavor. This has been accomplished in many ways, and by many agencies—the preacher, the home visitor, the doctor and nurse, and the educator. Each has taken a part in building up new ideals of family life, in abolishing infant murder, child marriage, polygamy, frequent divorce, degradation of women, and many other deep-rooted customs that are prevalent in non-Christian lands." How shall we make that comprehensive bit of information a reality to the indifferent member of our society? There is always a "right knock" to every door—even to the door of the heart of the most unresponsive listener. We suspect that Doctor Mary found it in the verse she quoted last month. Not only for the sake of our oriental sisters do we wish to bridge the distance between us, but also for our own. That woman is far happier and more interesting, as well as more helpful, who is spiritually and mentally "far-sighted" and who has a heart-warm interest in all life, from the symbolic "Jerusalem" to "the uttermost parts of the earth." A woman who lived on a farm in a western state, asserted, year after year, that she did not believe in foreign missions—there was enough to do at home. One day, to please a friend, she read a marked article in the HELPER, and soon afterward attended a missionary meeting where the speakers touched her heart. After the service she rushed to the platform, fairly blazing with intensity, and exclaimed, "Why haven't you told these things before? Why haven't I known them all these years?" "We *have* been telling," answered the speaker, "but you did not listen. They have been written, but you would not read."

From that moment she was a zealous advocate of mission work in every land and gave so liberally, through work and self sacrifice, that her friends protested. The right knock had been found to the door of her heart.There are many illuminating side-lights on our study. If you have access to *Asia*, through a public library, do not fail to read "Emancipating the Women of Asia," by Tyler Dennett, in the July number. When Mr. Dennett asked Madam Hirooka, who is reported to be the richest woman in Japan, how she happened to become a Christian, she replied (we can give her words only in brief): "I wanted women to be good and I wanted to help them to improve their lot. I found that I could not accomplish what I desired without religion. I found that there is no hope for women in any of the religions of the Orient. When I read the Gospels I found that Jesus made no distinction between the sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only hope for the women of the Orient to attain their true position is through Christianity."Shall we not pray, this month, for special power in presenting our work and for help in making it winsome?Our Treasurer's Notes are important and demand careful reading.The October HELPER will bring to you very interesting Home Mission matter.Mrs. Laura E. Hartley, of New Hampshire, who is always full of enthusiasm for the Cradle Roll, called attention to the beautiful C. R. life membership certificates, and Miss Anthony promptly made three of her little relatives life members, at Annual Meeting. The fee is \$5.00, the certificate is a beauty, and the money is appropriately used for our brown babies in India. Five memberships would support a child in Sinclair Orphanage one year. Who next?Mrs. Amelia D. Chapman has completed several years of most faithful service for the Bureau of Missionary Intelligence, and our "Bureau" has ceased to exist; but we shall not forget, or soon cease to miss, her cheerful help in need, her promptness and efficiency and suggestive letters. May the coming years be full of best things for her, wherever she may be.There was a very impressive ceremony at the Temple, Ocean Park, on Sunday, August 4, after the morning service, when a beautiful flag, the gift of the Acquaintance Club to the Ocean Park Assembly, was presented by Mrs. Linda V. Jordan, in words expressing patriotic fervor, as she told the history of our national emblem and paid tribute to the colors. A procession of about 30 girls in white was led by two veterans of the Christian Church as well as of the Civil War, Revs. E. W. Ricker and Lewis Dexter. With them was a present day soldier in khaki, Avery Hamlen, son of Dr. Hamlen. In the rear came a girl in scout costume, bearing the colors, supported by two little folks carrying streamers which led from the standard. These passed to the platform and Mrs. Jordan, taking the emblem, presented it in behalf of the Acquaintance Club. Rev. W. J. Twort accepted it for the Assembly. It was then placed in the care of Mr. Armstrong. Miss Edwards of the quartette sang "Old Glory" and led the singing of "The Star Spangled Banner."

ANNUAL MEETING DAY

By BLANCHE C. BUTTERFIELD

To those of us who love Ocean Park, with its broad, rolling ocean and its fragrant pines, Annual Meeting day, August first, proved no exception to our ideally "perfect day." Fully as many friends had gathered as in the past few years, thus giving us a happy disappointment, for in these unusual times we are growing to look for the "limited amount."



MRS. MAUD WEST KENYON, VICE PRESIDENT F. B. W. M. S.

The first meeting of the day, the "Morning Watch," held in Porter Memorial Hall, gave the key-note of the day, under the leadership of Miss Scribner, who chose for her theme, "The Power of God," starting

from the verse, "Behold, I have set before you a door, open, which no man can shut."

As we entered Jordan Memorial Hall for the business session, we noted, first of all, the blue and the gold of our colors, in banner, pennants, and in attractive combinations of flowers.

It could not seem *quite* right to us to find our beloved President was not to be in the chair, but we rejoiced with her in the cheering report of Dr. Durgin's satisfactory rally from his recent operation, and most heartily approved the vote that a letter of sympathy and appreciation be sent to Mrs. Durgin by our dear little editor lady.

Our corresponding secretary, too, had deserted us to wander on the opposite side of the continent, being on that day in Alaska. A note of greeting was sent also to her, "our wandering child."

Though we missed some of the friends of former years, particularly the cheery, vivacious personality of our President, we were happy in the beautiful dignity of our Vice President, Mrs. Maude W. Kenyon, who presided throughout the day. As in the past years, Miss Malvern was made "mistress of ceremonies," and helped us all to the thorough enjoyment of the day.

During the morning session the usual reports were given and showed the proficient manner in which our work is being administered in these transition days. At the close of the reports, Miss De Meritte made an appeal for funds to administer that small portion of our work which is still our special care, particularly the MISSIONARY HELPER. Pledges for the Sustaining Fund were taken, amounting to \$79.00, and for the Cut Fund, amounting to \$22.00.

Miss May Huston, New England District Secretary of the W. A. B. H. M. S., was called upon, and spoke entertainingly of some of the Baptist work for foreigners in our New England cities, into which our own girls are already entering.

Business having been completed promptly at twelve, we adjourned to Porter Memorial where the ladies of the Portland Auxiliary served lunch. At its close, Miss Malvern, as toastmistress, after the singing of "Blest Be the Tie That Binds, gave the toast, "What the W. M. S. has meant to me," which was responded to in facetious or serious mood by Miss Deering, Mrs. Mosher, Mrs. Tilley, Mrs. Hartley, Mrs. Scribner and Miss Mosher. Then came Mrs. Bachelder's intensely interesting report, "Echoes from Atlantic City." At the convention there, she was

privileged to speak of our work at Storer, and there she saw the service flag which showed 183,400 of our Baptist young people in the service of our country. In closing, she expressed the earnest wish that in these coming years, as in the past, we may prove ourselves "worth while."

The afternoon session at Jordan Memorial was opened with prayer and a solo by Miss Esther Milliken, "Dear Lord and Father of Mankind," sung by request of Mrs. Durgin. Business came first: the report of the nominating committee, and the officers and committees of last year were re-elected, except that on the finance committee Mrs. L. V. Jordan replaced Miss Anthony, who felt she could no longer serve, and Mrs. Chapman took the place of Miss Waterman who is ill. Next the report of the committee on resolutions was accepted.

The subject of Mrs. Alice M. Metcalf was, "My Impressions of Storer." Her references to the patriotism of the students there touched the audience deeply, while her report of the hope of making Storer a Junior College made us realize how thoroughly our work for that institution has progressed.

Miss Gertrude Hartley, our Maine HELPER Agent, spoke on the subject, "The HELPER, Our Guide Rope," and we all felt with her that our "family letter" is absolutely "necessary for information and inspiration."

The work on our foreign field was reported by Mrs. H. I. Frost and Miss Sadie Gowen, the one just home from the field, the other soon to return. Mrs. Frost allowed us to spend a day with her in her Indian work and we certainly knew at its close what a strenuous life may mean. Miss Gowen, who had spoken in so many of our churches, desired to bring us something new, and so told of her hopes for the future, particularly for the industrial work, and for new workers. When we learn that it is now possible to send twenty-one workers and that only eighteen are ready to go, while but one of these is for our own field, we must realize the heartache of those who know how great is the field and how few the laborers. Her appeal for our broadening of interest was most timely. If we expect our Baptist sisters to love our field, we certainly should "play fair" and open our hearts to their broader work.

The evening program was interspersed with solos by Mrs. Willis Doe, and Miss Florence Doe. The first speaker was Miss M. A. Dowling, for nine years a missionary in China, who gave a fine address on "Open Doors." With two hundred Chinese girls in this country as students it is not necessary for us to think we must go to China to do mission work.

The final message of the day was from our own field. Our former missionary, Rev. H. E. Wyman, gave us a vivid story, illustrated by lantern pictures, of what India formerly meant to its natives, and what it now means, since they have heard the story of the Gospel.

As we "came to the end of the perfect day and sat alone with our thoughts," it was easier to grasp the broader view of our work for the Master, and to reach out to the coming year with zest, that in these days of tumult, our service to mankind may not slacken, but that while we go on to win the war, we may also win the world.

Biddeford, Maine.

MISSIONARY EDUCATION CONFERENCE

By DELORA SMITH

The twelfth Annual Conference of the Missionary Education Movement opened with true Christian interest July 19, 1918, to continue to July 28. The general theme was that to be used in study classes this coming winter, "Christianity and the World's Workers," with the textbook, "Ancient People at New Tasks," for the adult classes.

The faculty was somewhat changed. Mr. Swafield was missed. To delegates of former years it seemed good to have Rev. Enoch Bell here for the last Sunday. Everyone was pleased to have Mr. and Mrs. Morrill again with us. Mrs. Daniels was also welcomed.

The usual courses in missionary education for the different ages were given and proved to be helpful to those interested. The study book, "Ancient People at New Tasks," was given in two classes. One was merely for the material and the other course was for those who expected to lead classes using the book. This was known as the normal class.

The Bible Study course, with Dr. Parker, was also very helpful.

The Servants of the King group were under the especial care of Mr. and Mrs. Bailey. This is, in a way, a conference within a conference. It is for any of the delegates under twenty who desire, whether they take the two particular classes of the group or not. They are not withdrawn from the rest of the conference but receive help in subjects of interest to them. The book used by this group was "Men and Things."

Miss Scribner interested many in the need of more social service through her courses.

The intercessionary period was carried on by Dr. Parker with the same ability which he has shown in previous years.

The forth period was given over to discourses on Christian questions pertaining to the war by Dr. Charles A. Vincent. In his five lectures he brought to the attention of his hearers many interesting proofs of God's greatness and His ability to bring right out of this great conflict which has made many question.

The Life Work meetings were in charge of Mr. Bailey. The great



FACULTY OF MISSIONARY EDUCATION CONFERENCE

Left to right, standing: Dr. C. A. Vincent, Rev. W. A. Hill, Rev. Asa Parker, Rev. E. E. Morrill, Rev. F. H. Means, Dr. A. W. Bailey, Mr. Harry S. Myers, Rev. Charles Davis.—Sitting: Miss Lucie M. Gardner, Mrs. C. H. Daniels, Miss Grace Scribner, Miss Mabel Emerson, Mrs. A. W. Bailey, Mrs. Marsh, Miss Mary A. L. Easton, Miss Emma G. Pierce, Miss Florence Doe.—Sitting on ground: Mrs. E. E. Morrill, Miss Stoker.

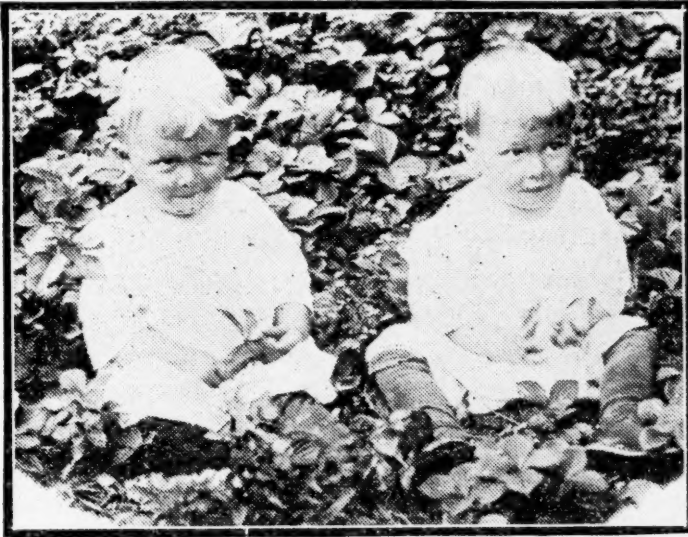
interest shown in these meetings proved that many were deeply considering life questions.

The lectures in the evenings were all very helpful and interesting.

Saturday evening, July 20, Dr. William A. Hill, Boston, the joint Secretary for New England of the American Baptist Home and Foreign Mission Societies and the American Baptist Publication Society, spoke on the "New Task of the Home Church." Beginning Sunday evening, three lectures were given on India by men of different view-points. Rev. A. B. Moss, of the Methodist denomination, gave a general survey of

the conditions and needs, showing why America should help. Rev. J. C. Robbins of Boston, Foreign Secretary of the American Baptist Foreign Mission Society, spoke with reference to the influence on India of the new flag in the Orient. He spoke especially of several missionaries well known to the readers of the HELPER, Dr. Murphy, Mrs. Holder and Miss Daniels, and their splendid work.

The last of these was given by Rev. V. P. Hiwale, a native of India



"THE HEAVENLY TWINS"

Douglas and James children of Rev. and Mrs. E. E. Morrill, who sail for India in the fall.

of the fourth generation of Christians, who is in this country studying further into the work necessary to help his people. His theme was, Making India Safe for Democracy and Democracy Safe for India. After his address, Rev. Mr. Moss showed several very interesting slides.

Wednesday evening Dr. Geo. L. Cady spoke of his experience among the negroes of this country.

A service of song and inspiration was held on the beach, Thursday evening. Miss Seavery told, in an interesting manner, of her Y. W. C. A. work in Peking, China. This was followed by a social time around the bonfire.

Friday evening was delegates' evening. Miss Sawyer and Miss Cone spoke of the valuable aid they had gained in their three years' at-

tendance at the Conference. Mr. Thorn, chairman of the board of managers of the M. E. M., and Secretary Myers, spoke of the work of the movement.

Saturday evening the delegates divided into denominational groups to make plans for the work of the coming winter.

The good times of the afternoon were led by Rev. Davis very efficiently.

The first Sunday the sermon was delivered by Dr. Geo. Strong of New York, and was very helpful.

On the second Sunday Rev. Enoch Bell used for his theme, "The Open Door" of opportunity with reference to Japan.

The last evening followed the usual custom and opportunity was given for the delegates to testify to what they had gained by their attendance.

The full registration showed the following: Total attendance, 150. Divisions by denominations: Baptists, 43; Congregationalists, 70; Methodists, 11; Episcopalians, 2; Presbyterians, 8; Universalists, 14. By States: Maine, 33; New Hampshire, 16; Massachusetts, 83; Rhode Island, 5; New York, 6; New Jersey, 1; Florida, 1.

All these persons were gathered to learn of the working methods to aid the bringing in of the Kingdom of God.

This report can give but a glimpse of the conference. To truly see its greatness one must visit it one's self.

Livermore Falls, Maine.

WOMEN OF THE ORIENT

By BESSIE H. WILLARD

Among the many different types of womanhood we met while traveling through the Orient none came nearer to my heart than the women of India, and I am going to ask you to look through my eyes at these dear dark-skinned sisters of ours for a few moments.

Resplendent in their bright saris, many-colored bracelets, bright anklets, embroidered slippers or odd toe rings, they make a picture not readily forgotten. Their dark hair, eyes and deep brown skin furnish a background that sets off to fine advantage all this Oriental splendor. Yet He who made of one blood all nations of mankind to dwell on this beautiful earth, placed beneath the dark skins of India's women, hearts which hold the same longings as ours, hearts which rejoice at life's happiness



MRS. BESSIE HAM WILLARD IN INDIA COSTUME

and ache with life's sorrows just as ours do, a deep love for the little child and a true devotion to him who bears the name of husband. Few of India's men are Christ-men compared with the many millions in that land, and where men do not know Jesus Christ woman's lot is far from a happy one.

One day we were out in one of the native villages, a few miles outside of Lucknow, traveling in an ox cart with an Anglo-Indian missionary, a woman who is being used marvelously by God in winning India's womanhood to Jesus Christ. We went into one of the mud-huts and soon more than a score of women seated themselves on the floor all about us. As the missionary told the story of the Christ, they were, oh, so attentive, often asking questions and trying to grasp every word, when suddenly a man appeared in the door-way and spoke in a brutal manner to one of the pretty women gathered around us. Very, very reluctantly she got up and went out, losing an opportunity which comes to the women of this village but twice each year. Compare that with your privileges to hear the Gospel, then say I will be truer to my Master's last command, I will do all I can that more of India's men may know Jesus Christ and such scenes as this be repeated less often in that land.

Another day a dear India girl-bride came to the Mission Home where we were staying, crying as if her heart would break. The Superintendent kindly questioned the cause of her sorrow and she said, "My husband doesn't love me any more." "Why do you think so?" asked the Superintendent. "Isn't he kind to you?" "That's just the trouble," replied the girl-bride. "Here we have been married six months and he hasn't beaten me once." When the Superintendent tried to prove to her that he was showing his love by being kind, she replied, "Well, I should like to know who should beat me if my husband doesn't." Such self depreciation, such complete and absolute acknowledgement of what she believed to be her inferiority, I had never seen in any woman before. She knew not that our Lord, born of woman, never spoke unkindly to a woman, but died for her as truly as for the greatest and most intellectual man. Big Brothers of America who read this page, when I realize how loyally you have given to us of your love and protection, and how loyally you are fighting to protect womanhood and childhood in the great war zone, I ask, What are you going to do for our little dark-eyed sisters in India's land that they, too, may know the privileges of Christian womanhood? Help the Christian women of America to bear His glad tidings to them.

Twenty-five million of India's women live behind the purdah. Many millions more are doing the heavy, hard work of that land. My first glimpse of India's women was gained as we sailed up the Hooghly River; there I saw women coaling the great ocean liners, passing the heavy baskets of coal up the sides of those large vessels and working long and late. Despised and degraded as they are they, too, are mothers of men; they, too, went down into the valley of the shadow that human life might be born, just as you mothers, have done; and they are just as patriotic as you, my American sisters. They have given and are giving husbands, sons and fathers to this great war, just as loyally as you are giving yours. Space forbids my telling you of splendid and loyal deeds of patriotism rendered to the Allied cause by your sisters over there.

May you see more clearly these dark-skinned children of the One Great Creator, as they pass on their many duties over India's soil. Erect, graceful, with a perfect poise of body gained by carrying burdens upon their heads, and giving their feet free play, untrammelled by tight-fitting shoes, they win our genuine admiration. Bound down by cruel superstitions, centuries of heathenism and the tyranny of idol worship, they lift up their sweet, sad faces to us. They are hungry for the true religion. The Master says, "Give ye them to eat" as truly as He said it to the disciples in the long ago. Give as gladly as the little lad gave his tiny loaves and fishes, and some day in Yonder City, you will meet people from India's beautiful land who will tell you they are there because your money and your gifts gave to them the Bread of Life.

Flemington, N. J.

OPEN LETTER

Dear Comrades:—

One of the problems discussed at Annual Meeting was how to completely provide for the administration expenses of the F. B. W. M. S. so long as it needs to continue its organization. At present it is a necessity because of pending wills, trust funds, the publication of the MISSIONARY HELPER and incidental expenses. The condition has been complicated by the pressure, brought to bear in local churches, to have all missionary money—even our blessed Thank Offering—credited on the church apportionment, and we see the desirability of now sending all money for the Bengal Orissa Field and Storer College directly to the District Treasurers.

What can be done? Several methods were suggested. Miss De-Meritte presented them appealingly at the afternoon session and we were requested to present them through the HELPER. These, then, are the means suggested by which our work can be carried on, this special money to be sent directly to Miss Porter and not to be counted on the apportionment: Special gifts to the Contingent Fund; a part of the Thank Offering given for this purpose—by individuals or auxiliaries where no objection will be made; life memberships of \$20 each; annual memberships of individuals at \$1.00 each (this is entirely distinct from the regular auxiliary dues which should be sent to the District Treasurers). Gifts to the HELPER Sustaining Fund are particularly urged, and gifts and bequests from individuals. The life and annual memberships have more than financial value. Only such members now have voting power in the F. B. W. M. S.

As you well know, our administration expenses have always been kept at the minimum. Much service has been given freely. But everything costs more, in these days, and expenses,—especially the printing of the HELPER—have materially increased. Throughout the Board and Society meetings devotion to our magazine was expressed. Prompt and generous responses were made to every appeal. In fact, all through the year our workers have only had to be informed of needs to be ready to supply them. Feeling sure of your hearty coöperation in these plans, we are

Faithfully yours,

MARY A. W. BACHELDER,
NELLIE WADE WHITCOMB.

Ocean Park, Maine.

QUIZ

Arab tent, Hindu zenana, African kraal and Japanese cottage—what uniting bond?

What turned out one of the biggest successes?

How do missionaries spell "Mission Work?"

A remarkable transformation—where, what, how?

What is the problem of the Bengal-Orissa field?

How does a visitor characterize each station?

Where and in memory of whom is a church building to be erected?

Where is a unique educational opportunity?

What is an ultimate aim?

Can you reproduce some "flashlights?"

Not by lightning express—but how?

How does Miss Porter describe a beautiful trip through the jungle?

What does she say about our India preachers?

“Bumpity—bump”—what was the end of the journey?

What were some happenings in China?

She wanted a spoon in Peking—what substitutes might she have had?

Who got excited defending Christianity?

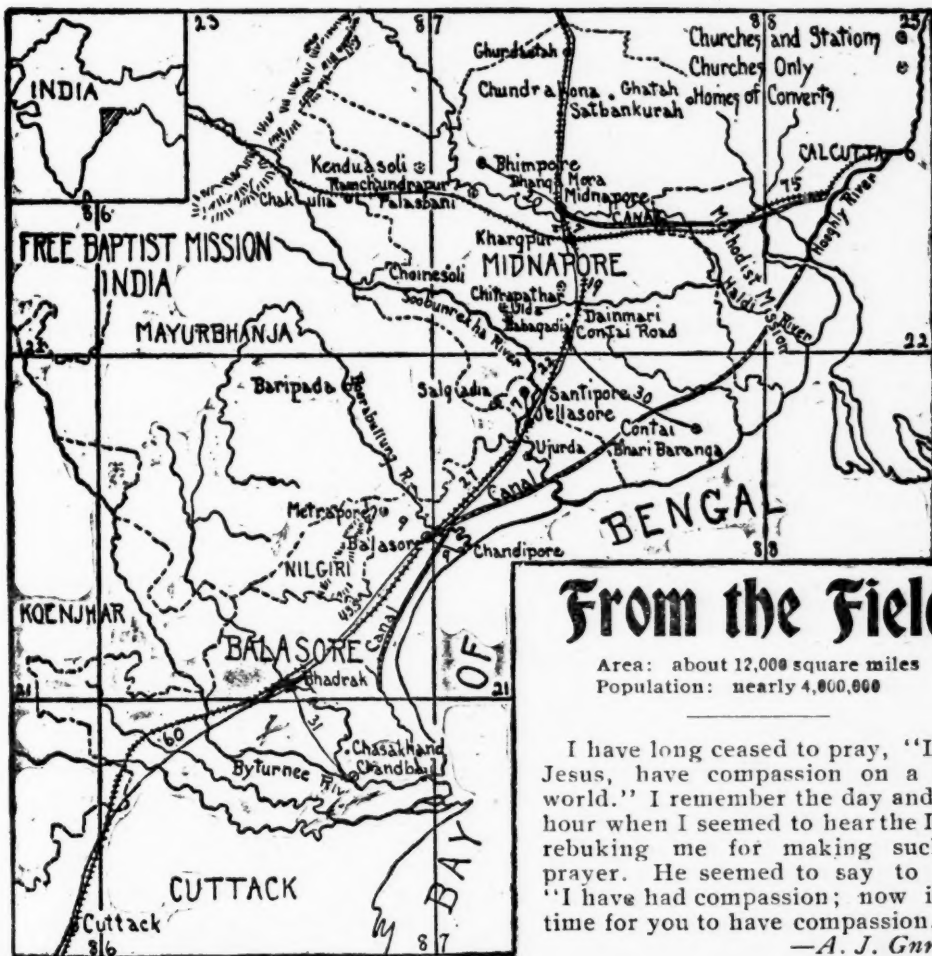
Two weeks of inspiring services—where? How?

What do you “guess” is “the strongest thing in the world?”

Who made the largest Thank Offering reported in June?

As we seek greater efficiency, what must we remember?

(Answers may be found in the August HELPER)



FREE BAPTISTS WHOM I MET

Strange it may be, but true as strange, that people of the same household of faith are attracted to each other by a peculiar bond. It has been one of the delights of my trip on the Pacific Coast to meet here and there former members of our Free Baptist constituency.

The first one discovered was in Long Beach, Cal. The occasion was the Southern California Baptist Convention. I inquired for possible Free Baptists, and was told the gentleman in the check room, member of the entertaining church, was a Free Baptist. I sought an interview with Mr. B— and learned he was from one of our Wisconsin churches.

At the close of the Woman's Banquet—this same convention—I met our dear Mrs. Thacker. Although not Free Baptists, Mr. and Mrs. Thacker should be in this category for it is they who have given a daughter to our Free Baptist Mission Field, whom we know as Gladys Thacker Krause. I was entertained twice for several days at a time in their home with the choicest hospitality.

Following the monthly meeting of the Woman's Union, Temple Church, Los Angeles, at which Mrs. Minor of Burma and I were speakers, Mr. Minor informed me that he was a Free Baptist from Morrel, Ohio, and a Hillsdale man. They—he and his wife—are fine young people, members of Temple Church and residents of Los Angeles during furlough. Mr. Minor is associated with Dr. Penney at the Rangoon Press.

In the First Baptist Church, Los Angeles, are the Misses Wheeler of our Pawtucket, R. I., Church. I had much pleasant association with them during my five months in Los Angeles. I was in their home when occurred the severest earthquake on Los Angeles' record—an experience to be remembered!

There came to me, after a toast to Free Baptists at the banquet of the Baptist Women's District Meeting, held at the Tea Cup Inn, Pasadena, a woman who said she was from our church in Dover, Maine.

At a meeting with the Woman's Missionary Society of the First Baptist Church of Pasadena—of which Mrs. M. Grant Edmonds is a member—a woman told me that she had been a Free Baptist in Gobleville, Mich., and that her mother had taken the *HELPER* ever since it was published.

The Baptist Social Union of the Los Angeles Association turns out two hundred strong at a banquet. The one I attended was held at

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the Hollywood Hotel, Hollywood. The spirit was patriotic. Table favors, decorations and the musical program were of that nature. The speaker of the evening was Dr. O. P. Gifford of Boston. He gave one of his great addresses. Among the guests whom I met was the Rev. C. G. Mosher, formerly pastor of our Free Baptist Church at Augusta, Maine., now pastor of the Alhambra Baptist Church, a church that on Easter Day raised \$20,000.00 for a new church building.

At Atherton Villa—Baptist home for retired or resting mission workers—in the town of Burbank, Cal., I was a guest at a farewell party to Miss J— missionary to the Arizona Indians. The party of twenty-five was composed almost entirely of home mission workers. There was no more interesting character among them than Mrs. B—a vivacious woman of eighty-four, who told me that as a young woman, at home in Minnesota, she was a Free Baptist. With her first husband she had travelled as an evangelist, she doing the preaching, and they together the singing. She is still the soul of music, was the entertainer of this occasion, playing the piano and singing, several of the selections being her own composition. She gave me a sheet of her own music. Considering her advanced age it is remarkable that she still has in Los Angeles a class of piano students to whom she goes once a week (18 miles).

When my mother and I were in California twenty years ago, we attended for several months our Grove St. Free Baptist Church, Oakland. Prof. Meade and his family, Mr. Bothwell and his family were leading people. We became well acquainted. Mr. Bothwell and a son afterward called at our home in Providence. Arriving in Oakland on Saturday, I made it my early business to attend the First Baptist Church on Sunday morning and inquire for my friend, Prof. Meade. I found the family all away on vacation. I succeeded only in discovering, at their place of business, the two Bothwell sons, now prosperous bankers, the one of whom remembered his visit in Providence. Prof. Meade is yet, after these years, actively engaged in public school teaching, giving his vacation and leisure hours to the ardent propagation of the Prohibition Movement. From members of the First Baptist Church I learned that the Grove St. Church had come over to them in body, fifty strong, and that our Prof. Meade is now the head man of this large church of eight hundred members, and that others of our Free Baptists are valuable and active acquisitions to the First Church.

In Seattle, I was entertained at dinner by a young woman of our Pascoag, R. I., Free Baptist church. Her husband, a Ph. D., man, is teacher in the Washington State University. She too is working for her Ph. D. They attend the First Baptist Church of Seattle.

It was from Seattle that I made the trip on the "Robert G. Seymour," Baptist Gospel Cruiser, with Capt. Wilbert R. Howell, only to find that he was a Michigan Free Baptist and a Hillsdale man acquainted with the Moshers, Bachelders and others of our people.

And even here in the far northland of Alaska we are not away from "our folk." A few remarks in Sunday School at the Presbyterian Church (no Baptist Church here) brought the warm handclasp of a bright young woman who was a Miss U. of the Honeycreek Free Baptist Church, Wisconsin. She has lived here ten years, and is the mother of a beautiful boy and girl who are native Alaskans.

And so the congregations of the Pacific coast are permeated and increased by the contributions of leaven from the Free Baptist faith. We are glad for our own. We are glad we have a worth-while people to share with others, and in the giving we believe all are blessed.

LENA SWEET FENNER.

Skaguay, Alaska, July 21, 1918.

IN MOFUSSIL

By HERBERT C. LONG

Dr. Howard R. Murphy, of Midnapore, India, is a "Christian, a scholar, and a gentleman;" and he is also somewhat of an inventor. I became acquainted with one of his inventions, his house-cart, when I went out with him to "mofussil" (the country) for the first time on a preaching tour. We sent the house-cart on ahead, and followed later, part way by train, and the rest of the way on our wheels. We arrived at Chitra Patra, six miles south of Khargpur, in time to visit a Santal village and call on some Christians and their pastor before the cart arrived. We camped in a little grove outside the village, and after setting up the preachers' tent, Dr. Murphy began to get dinner. From two unpretentious looking boxes he brought forth various good things, and also several aluminum dishes designed to take up the least possible space, but ample for cooking. He lit two little kerosene stoves, and in an astonishingly short time had a good meal set on the table, which was in the front of the cart, and could be raised up when required like an oldfashioned

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table-leaf. After dinner we read a while, and then converted the cart into a bedroom. There were two cots made on inch pipe with cotton belting woven both ways. One side of each was hung on iron hooks on the side posts of the cart, and the other side by stout wires from the top of the cart. We unrolled our bedding on these, and were soon enjoying a good sleep in the fresh air.

We spent several days in Chitra Patra, preaching in the villages, and encouraging the Christians. An interesting incident occurred Sunday afternoon. Some Hindus came and demanded that we move our tent as



DR. MURPHY'S HOUSE CART

it was their New Year's Day, January 13th, and they wanted to worship at a certain tree near the tent. Dr. Murphy told them that it was our Holy Day, and against our religion to work on that day; that they knew we were there and could have told us before if they had wanted to; that the tent would not prevent their worshipping (which they admitted), and they could have their feast on the other side. They were evidently there to make us trouble, but as they didn't succeed, finally went away.

The next day we went to Kersiari, about twelve miles west. Kersiari is a pretty place, and there used to be lots of people there, but through the use of opium most of them have died, and their houses have gone to ruin. Those that are left are also users of the drug, and the

prospects being so poor, we did not stay long. As the government road ends in Kersiari, we had to go across the rice fields to get to Kalimatia, and it was rough going, too. We put what we needed on a country cart, and left the house-cart at Kersiari.

At Kalimatia is a man who once gave great promise of doing a great work in building up an independent school, but as Dr. Murphy told him, he would not wait for the Lord, and so has gone heavily in debt. I don't see how he can ever get out. All this trouble might have been avoided if there had only been a missionary to go around and look after the Christians in these out-of-the-way places. But for want of advice, teaching and inspiration, many of our Christian communities are a detriment rather than a help to the further spreading of the gospel in their localities, although they are really living better lives than the heathen round about them.

TREASURER'S NOTES

The excessive heat of the earlier days of the week, in which occurred Annual and Board meetings, gave place to an ideally perfect day for Annual Meeting itself. Our hearts were with our President, who was necessarily absent because of her husband's illness. We continually missed her bright, capable and friendly presence, but were at all times glad because of the counterpart qualities of our Vice President, Mrs. Kenyon, who so ably guided us through our annual session. The spirit,—the atmosphere,—which marked our days together, was not in the least of the post or ante-mortem type, but rather was suggestive of a larger entering into service; the promise of larger fruits of our Society's efforts to result from a,—well, let us say, a transplanting to larger acreage.

We were rich in missionary friends this year,—the Hamlins, the Wymans, the Frosts, just returned from Bengal-Orissa, Miss Gowen, all made over new, physically, just about to go back, and Miss Dowling, too, soon to return to her field of labor in China. We are not quite sure that all these foreign-service friends of ours and the work, realize just how much we value their presence and their words. They are our service pace-makers, as it were, or, in other words, our inspiration by self-sacrificing example, and the giving of definite knowledge of the work. It was a pleasure to welcome and listen to Miss May

Huston, W. A. B. H. M. Society, N. E. District Secretary, and Miss M. A. Dowling—our new service friends.

A recent communication from Miss H. Olson, N. E. District Treasurer, W. A. B. F. M. S., contained a practical and timely two-fold way of service. On one side, under the Red Cross, are the words,—“Win the War for Democracy!” On the other, the White Cross and these words, “Win the World for Christ!” It is a War Savings Stamp plan, and we will quote quite fully. Anyone desiring these sheets for filling out may obtain them from Miss Olson, 18 Creighton St., Providence, R. I. It is a new way of raising money, which may be given to the same objects to which we have been contributing, and in which we are especially interested.

“Now is the time to do *Reconstruction* work, as well as help win the war. No better reconstruction work can be done than by promulgating the ideals for which our Woman’s American Baptist Foreign Mission Society stands. Shall we stop sending missionaries out to the Foreign Field during the war? This question is answered in a letter received from Mrs. Henry W. Peabody, our Foreign Vice President, who writes: “The leaders of our Government, who have been consulted, believe it of great advantage to the cause of the war to have our missionaries in these various fields. They are a steadying influence and help to keep the people loyal in spite of German propaganda, which has gone everywhere.” Get twenty people each to give you 50c. Buy two United States Thrift Stamps with each 50c. Write carefully the name and address of the person who gives you the 50c in one of the spaces (of which there are twenty) and stick the two Thrift Stamps which you purchased with the 50c in the two spaces above. When this sheet is full, send it to me (Miss Olson), with the names of the twenty signers, and the forty Thrift Stamps posted on, and I will send you one of our new Books, and give your Society credit for the War Savings Stamps that this sheet will purchase when filled with Thrift Stamps, according to option selected. This is a splendid way for you to help your Church and your Society get its apportionment.

By getting five of these sheets filled, you can not only make the Five War Savings Stamps for your Church, but if you wish you can give a personal gift to our work of the other Five Stamps which are yours to designate for getting these five sheets filled. One United States War Savings Stamp is yours (for each sheet you get filled) to

say how it shall be used. Five of these sheets filled will support two Bible women on the Foreign Field for one year—or pay a personal assistant to one of our Missionaries, or support evangelistic work for one whole year, according to the amount you designate for our work, or five sheets filled will support one Bible woman and give you five War Savings Stamps for Red Cross. As soon as you get one sheet full, send it in and ask for another, and so keep the ball rolling. Let us not lag in our efforts to win this war, making the world a safe place in which to live and Win the World for Christ, making Heaven possible to all. Mark with X the option selected.

1. One stamp to apply on apportionment, and one stamp as Individual Gift to our W. A. B. F. M. Society.
2. Both stamps to apply on apportionment.
3. One stamp to apply on apportionment and one stamp to go as gift to Red Cross.

Have you heard us say before that we have "*arrived*" in *Union*? Repetition, though it is, please say it again, each to herself, and then come close and look over our shoulder and see the process of sending July gifts speeding on their way to their destination. First we will take the New England Bengal-Orissa gifts,—these all are to go to Miss H. L. Olson, 18 Creighton St., Providence, R. I., as she is the N. E. District Treasurer of W. A. B. F. M. Society, of which our Bengal-Orissa work is a part. Many of our Auxiliary Treasurers already know by experience, that the receipt which Miss Olson returns for money sent gives full information with reference to the gift,—amount, church, Society, object for which it is given (if this has been stated in sending), and the amount of your church apportionment, part of the receipt reading: "Paid to date, including this receipt," and "Balance due." Had you thought when you sent through our F. B. W. M. S. treasury gifts for apportionment credit, that this apportionment information *we* have been receiving instead of *you*, to whom it is of special interest and importance. We could pass on these receipts to you of the various auxiliaries, but we gave receipts when the gifts came to hand, and now to forward to you Miss Olson's receipts would pile up an unnecessary postage bill,—one *not* of Hooverizing proportions. You had not thought, we're sure, that by continuing to send through our treasury there was being an extra turn in the transit route of your gifts to their destination.

Here is a gift for B. O. in New York District, so we must make out a check for Mrs. George Vaughan, 441 Washington Ave., Brooklyn, as Mrs. Vaughan is F. M. Treasurer of that District. Here are B. O. gifts from Minnesota, in the Northwestern District; check covering these will be made out to Mrs. E. A. Thayer, 1930 South Irving Ave., Minneapolis, Minn., F. M. Treasurer of that District. Check for these Iowa and Kansas B. O. gifts is to go forward to Mrs. J. B. Long, 31 So. Main St., Council Bluffs, Iowa, as she is the F. M. Treasurer of the West Central District, in which these states are located.

There is a little different process with reference to Michigan gifts, both home and foreign. In this state there is "a single collecting agency," and so our check to E. M. Lake, D. D., 368 Capital National Bank Bldg., Lansing, Michigan, includes amount of both Bengal-Orissa and Storer gifts, for Dr. Lake is Joint District Secretary there.

The Storer gifts from New England we will send to Rev. W. A. Hill, Ford Bldg., Boston. Mr. Hill is Joint District Secretary of Home, Foreign and Publication Societies. Ohio Storer gifts go to Rev. Charles E. Stanton, Granville, Ohio. What are we going to do with these income gifts for Bengal-Orissa? These go to Miss A. E. Stedman, National Treasurer W. A. B. F. M. Society, and this for Storer to Mrs. Dora Goble Laycock, 2969 Vernon Avenue Chicago, Treasurer W. A. B. H. M. S., to whom also Individual Storer, or H. M. gifts go.

A card is just received from Miss Fenner, our Corresponding Secretary, which was written July 20. She says: "While at Ocean Park you are talking about our India friends, up here in Alaska, I am seeing another kind of Indian—not many, though, for they are mostly off to the fishing grounds. Alaska furnishes half the world's supply of fish. Expect to go to Sitka from here."

We can imagine she will have much to tell us of interest, at our next Annual Meeting.

Finding always joy and satisfaction in service with you,

Cordially,

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

GENERAL SUBSCRIPTION AGENT'S NOTES

I wish every subscription agent could have been at Annual Meeting,—partly because it was such an enjoyable occasion, but chiefly because I am positive they would have been so enthused by what they saw and heard that they could not have helped going forth to represent the HELPER with more courage and more conviction than ever before. And it is this courage and conviction that count in securing subscriptions.

It is not my task to report Annual Meeting to the HELPER readers, but this much I feel I may say without running risk of seeming to trespass on territory belonging rightfully to others: There is a live interest in the HELPER. There is a conviction that it is doing a work entirely its own. There is a determination to give it the opportunity to do this work.

People responded readily to the call for pledges to the Sustaining Fund, and to the Cut Fund. In these days when the price of all things, excepting the things of the spirit which, as always, may be had for the asking, is soaring, we must depend as never before on the Sustaining Fund. We earnestly urge every one to do his utmost to give and secure contributions to this fund.

I am obliged to again call the attention of our subscribers to a matter I have spoken of before. Do, please, in writing us, write plainly, and give the name and address as it appears on your mailing tag. There is no law against a married woman using her own first name one day, and her husband's the next. Neither is there a law against a single woman writing out her full first name one day, and using her initials the next, but those things are very perplexing at times.

N. B. In asking for a change of address, give the address to which the HELPER has been going, and the address to which it is to go. Compliance with these requests will make our work less perplexing, and will insure our subscribers better service.

Yours cordially,

A. M. MOSHER.

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Helps for Monthly Meetings

Through our reading, study and social life as a missionary society, "May we become true witnesses of Thy will toward men, of the pure life of Thy Kingdom and the glad assurance of Thy presence. Build up our faith, increase our joy and multiply our service; that Thy life may shine through our lives for the help of others."

TOPICS FOR 1918-1919

September—	Acquaintance Party
October—	Oriental Housekeepers
November—	Christian Americanization
December—	Oriental Women in Industry
January—	Broadening Horizons
February—	I. Prayer and Praise. II. Christian Literature
March—	Story of the Trail Makers
April—	A Congress of Women
May—	Thank Offering.
June—	Training Camps in the Orient
July—	Field Day.

OCTOBER.—ORIENTAL HOUSEKEEPERS.

"Weep for us, feel for us, sisters dear, Surely the sisters of this fair land,
Give for us, pray for us, far and near, Joining with us an unbroken band,
Living in darkness, doubt and fear. Before the great white throne shall stand,

Only a little, here and there, And the Master of all to you shall say,
Given to God with faith and prayer, 'Twas unto me you gave that day,
Sent to relieve our dark despair. For I was with you all the way."

—Selected.

SUGGESTIVE PROGRAM

OPENING HYMN.—"Teach Me, O Lord" (*Missionary Hymnal*, page 88).

SCRIPTURE LESSON.—Luke 13: 20-21, 15: 8-9; Proverbs 31: 10-31.

PRAYER FOR ALL HOME-MAKERS EVERYWHERE.

HELPER QUIZ.

THE LESSON: Women Workers of the Orient, Chapter I.

(NOTE. It would be more effective if the first three parts could be given in costume, each woman telling the story in the first person.)

A MOSLEM WOMAN SPEAKS, pp. 12-16.

THE DAY OF A HINDU GIRL, pp. 18-19.

READING.—"Women of the Orient"—in this HELPER.

MY DAILY TASKS AS A CHINESE MOTHER, pp. 19-26.

WHAT I SAW IN JAPAN, pp. 28-31.

WHY I DO NOT WANT TO BE AN ORIENTAL LADY OF LEISURE, pp. 31-34.

CHRISTIAN HOMES IN THE ORIENT, pp. 26-28, 35-37.

PRAYERS OF THANKSGIVING FOR CHRISTIAN HOMES.

SINGING—"Lovest Thou Me" (*Hymnal*, page 88).

SIDELIGHTS ON ORIENTAL HOUSEKEEPERS.—Did you know that there is a community in a forgotten, faraway corner of China where father is the housekeeper and mother goes out to business? Well, there is,—and the September number of *World Outlook* tells about it.

In this same number there is an account of a club meeting in India done into dramatic form; a story of why the Japanese wife doesn't want to go to entertainments with her husband even if he would take her; and an interesting little short story about a Japanese new woman and her house.

Whoever plans the program for this meeting will find the material in the September *World Outlook* very helpful. Address 150 Fifth Ave., single copy, 20c; subscription price, \$1.50.

SUGGESTIONS FOR PROGRAMS

Plan each meeting, and work your plan.

Get a large number to take part in each meeting.

Vary the hour of holding the meeting so as to draw in new people.

Change the place, occasionally giving a program at the regular prayer meeting.

If possible, have those who take the part of Oriental Women dressed in costume.

Keep each speaker absolutely to time by appointing a timekeeper and impartially enforcing the rule.

Explain this fully in advance when giving out the part. If necessary, get the society to vote to enforce the time limit for each speaker in each program, including the leader of the devotional period.

A few curios and pictures add much to the interest of the meetings. Young people will be of great assistance for the recitations and readings. Let all impersonations be spoken in the first person, as if the original were actually speaking.

Let each section be studied until familiar to the one who is to give it. Then let her briefly give the important points in her own language.—HELEN BARRETT MONTGOMERY, in W. A. B. F. M. S. Leaflet.

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Our Quiet Hour

"God himself cannot do some things unless men think; He cannot do some things unless men work; and there are some things God never can do until He finds a man who prays."

LIFE ABUNDANT

CONQUEST BY PRAYER

Everywhere He went, the crowds followed Him; from every city and town the multitudes thronged about Him,—eager, longing, heartsick folk, hoping that here at last was to be found the secret of life in abundance, ready made, theirs for the asking. That it was there was true, but not to be handed out freely as coins to scrambling children—life abundant comes not easily to any man. And Jesus saw them about Him, each one with the soul-hunger in his eyes, so ignorant and so needy, His heart was stirred to its depths, for they seemed like a great flock shepherdless, liable to all the dangers which such a state produces.

"Truly," He said, "the harvest is plenteous but the laborers are few. Pray ye, therefore, the Lord of the harvest that He may send forth laborers into His harvest."

The world has not changed greatly since then—it is larger in inhabited territory but smaller in spite of that because of the way science has bound the continents together, and the hunger of the soul for life is as keen to-day as in Jesus' day. Our own hearts tell us how eagerly we search for it and our knowledge of those about us tell us that they, too, would find the way. Mankind is one—all over the world the crowds press and throng to learn how life may be found.

Jesus has the secret and He holds the key—the depth of our desire will be the measure of our attainment. For prayer will give us that companionship with Him that will help us to grow like Him. This is a force within the grasp of each one of us—we have but to begin. As we go on, however, we shall learn each day a bit more how to pray. We shall become dissatisfied with superficial prayers, we shall become averse to prayers that are bound by the circumference of our own little lives, we shall be comprehending the vastness of this business in which we are engaged and shall determine to enlarge the sweep of our petitions. Stronger now and greater in soul because of our talks with Him, our hearts will go out farther and farther into the reaches of the whole earth.

Can any of us call herself a follower of Christ and fail to have that same stirring of heart which He had, as we look upon the multitudes scattered from one end of the world to the other? We should measure our Christianity by the depth of sorrow we have over the fewness of the laborers for the harvest. And then we shall turn to Him to find out what He advises as the best way to secure those who will work in the harvest.

What a surprise it is to find that the only suggestion He has to offer is *prayer*. He says nothing about big conventions, nothing about personal work, just this—"Pray ye the Lord . . . that He may send." Of course we know why He said nothing about other means,—we cannot sincerely pray for a thing without doing all in our power to answer our own prayers. But our power is absolutely inadequate unless through prayer we have linked it with God's power. Then it becomes a resistless force. And this is where our search for abundant life will bring us—through prayer for our own growth to prayer for the whole world that it become the kingdom of Christ.

Some of us are afraid of this result—we have not let ourselves go into perfect fellowship with Jesus—the price may be too heavy. If with all our hearts we seek Him, is there not danger that while we are praying for more laborers He may turn to us and say: "What is that in thine hand? Give me thy son—thy daughter?" Yes, very grave danger of that—but what does our Christianity mean if we can say, as one woman said to me, "I have always been interested in foreign missions and what you say about the need for more workers is all true, *but they can't have my son?*" Anyone who can say that should on her knees search her own heart as to her interest in foreign missions, and ask herself if she dare, while withholding her own treasure, pray that the Lord of the harvest will send forth laborers.

This thing I know—that when every Christian woman is truly praying for her own fullness of life and that of the world, then will come to pass the realization of the prophet's dream,—

"For as the earth bringeth forth her buds and the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations."—Charlotte Hunt Gaylard, in *Life and Light*.

OUR FOLKS AND OTHER FOLKS

General Conference friends were missed at Ocean Park, this summer, as the usual meeting was not held, but many of the long-time workers were here: Miss DeMeritte, Mrs. Metcalf, Mrs. Mosher, Mrs. Avery, Mrs. Ricker, Miss Deering, Miss Anthony, Mrs. Hartley, Mrs. Tilley, Dr. Anthony, Mr. Myers, and the splendid group of missionaries who have already been mentioned. . . . Annual Meeting was surprisingly

large and enthusiastic. Representatives of two different denominations said to the writer, "How *friendly* you Free Baptist women are." Good delegations from various auxiliaries were present and we doubt not that others were with us in spirit, as a member of the Haverhill, Mass., auxiliary wrote that they should be. Our honorary President, Mrs. Mary A. Davis, wrote, "Kindest love to all friends. My heart is with you."Mrs. Merryman, of the Portland auxiliary, had charge of a table of India handkerchiefs and curios which attracted inspection and purchase.We gladly welcomed Miss May Huston, New England District Secretary of the W. A. B. H. M. S. "We all belong" to each other now.It is a pleasure to introduce a new contributor, Mr. H. C. Long, Midnapore, India, who tells us about Dr. Murphy's unique house-cart. Mr. Long is well equipped for service in Bengal-Orissa, having graduated at Newton after taking a post-graduate course at Brown University. He is now learning the Bengali language while helping the older missionaries in many ways, as their letters indicate.A newsy post card from Miss Barnes, dated May 18 (our India mail is a long time coming these days), reported that she was resting in Balasore where Dr. Mary and Miss Porter were very good to her. Miss Coombs was taking her vacation at Toong. School vacation had just begun and plans were being made as to how the girls should spend it. A week of special meetings was in prospect, conducted by a native gentleman from Calcutta. Mr. Clark of Santipore is to be associated with her in the Jellasure work, now that Mr. Collett has come home. "I love the HELPER. The March number is so interesting," she adds.Our Corresponding Secretary, Miss Fenner, is, as she writes, in "Little Rhody again, after wandering over the face of the earth." We are happy to know that she is safely at home after a wonderful trip in Alaska, and that she is ready to share some of her experiences with us. "The HELPER was the first thing I went for in my great stack of mail. My, didn't I have a feast—it was so good and homey!"In sending her appealing article on Women of the Orient, Mrs. Willard wrote, "Don't you wish our American women could realize more clearly what womanhood owes to Jesus Christ? If they could but see the women of heathendom in their native life and surroundings I know that every woman in this land would give to our Lord her heart's best love." "The heavenly twins," pictured on another page, are charmingly familiar figures at Ocean Park. Their parents, Rev. and Mrs. Morrill, have taught several years at the Missionary Education Con-

ference. Mrs. Morrill—then Miss Wilder—and our Mrs. Frost, were friends at the Hartford Theological Seminary, and Miss Wilder was for two summers pastor of the Liberty, Maine, Baptist Church. Mr. and Mrs. Morrill expect to sail for India this fall as missionaries under the American Board.It is of interest to know that Tyler Denmet, who is writing notable articles about the Far East for *Asia* and other magazines, was born and bred a Free Baptist, the son of a Free Baptist clergyman of Rhode Island. He is now Secretary of the Methodist Board. When he was a very little boy his father was preaching in Michigan. Mrs. M. A. W. Bachelder, then president of the State F. B. W. M. S., was well known and loved by the children. One day at a Quarterly Meeting, he caught sight of her and shouted, "There's Sister Bachelder!" to the great amusement of the audience.

Juniors



THE FAR-AWAY CHILDREN

Once again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name, our sweetest word.

Little hands, whose wondrous skill
Thou hast given to do Thy will,
Offerings bring, and serve with fear
Gods that can not see nor hear.

Little lips that Thou hast made
'Neath the far-off temple's shade,
Give to gods of wood and stone
Praise that should be all Thine own.

Teach them, oh, Thou heavenly King,
All their gifts and praise to bring
To Thy Son, who died to prove
Thy forgiving, saving love!

—*Sunday School Advocate.*

ETHEL'S GOLDEN OFFERING

"Granny," said Ethel Brown, one Sabbath day, "there was a lady in our seat at church that I never saw before. She was not very beautifully dressed, but she must have been very rich."

"Why do you think so, Ethel?" asked Granny, smiling at the child's eagerness.

"Because, when the plate was passed to her—for collection, you know—she put in a piece of gold money—real gold, I am sure it was. Oh! I should like to be rich enough to give as much as that."

Granny was silent for a minute or two; she seemed to be thinking

of something pleasant. "I know of a golden offering that my little Ethel could make, if she were willing," she said presently.

"Tell me what it is, then, Granny, I shall be sure to be willing," cried Ethel.

"The money the lady gave," went on Granny, "was for the poor, sick people in the hospital. Look out the window, Ethel, and you will see another kind of gold—a kind not counted so precious, perhaps, but really quite as beautiful."

Ethel looked out; she saw only the flowers in her own garden. Lovely flowers they were, for Ethel's father was a gardenér, and he often gave his little daughter choice roots, or cuttings, for her plot of ground. But Ethel was accustomed to the sight of her flowers; dear as they were to her, and yellow as gold though they might be, Granny surely did not mean to compare them with the lady's gold piece.

That was Granny's meaning, however. "There is a sick woman in the village," she told Ethel, "who cannot go to the hospital. She is so ill that although she may live many years, she can never be cured, and so they cannot take her in. Because her illness has lasted so long, people have almost forgotten to be kind to her. I have been thinking, Ethel, that if you could spare a bunch of your flowers for Mrs. Ansell, it would be a real golden offering."

It was Ethel's turn to be quiet now; her flowers were her most cherished possessions, and to pick a good bunch for Mrs. Ansell would make her little garden look bare and shabby. Granny knew that; she knew that Ethel's flowers would, in that way, be quite as costly a gift as the lady's golden coin.

But she was not much surprised, on the following morning, to find the best and brightest of the blossoms gone, and when next she went to see Mrs. Ansell, the poor woman still had the flowers in a vase by her bedside.

"You cannot think how it cheered me up," said the invalid. "That dear little girl, with her bright face, and the posy in her hands, was like a sunbeam coming in. She did me as much good as a mint of money."

"Ah!" thought Granny, who knew how much real self-sacrifice must have been in the gift, "I felt sure that Ethel, too, could make a golden offering."—*Selected.*

Contributions

Receipts for July, 1918

"Money speaks all languages, there is no limit to the geographical range of its influence."

F. B. WOMAN'S MISSIONARY SOCIETY

F. B. W. M. S. contributors should carefully designate how their money should be used, whether for Home Missions, Foreign Missions, or the Contingent Fund, remembering that the latter will be used by the Society where it is most needed.

MAINE

Augusta, Penney Mem'l F B W M S, T O from mite boxes for S O Brown Babies	\$ 1 00
Auburn, Miss K J Anthony, Cradle Roll Life Membership Lewis Anthony Dexter, Harriet Anthony Dexter, Elizabeth Wilson Anthony	15 00
Houlton F B Ch, "A Friend, for education of girl in India	10 00
Lisbon Falls F B Ch, T O for Storer College	10 17
Do W M S, Miss Coombs	6 00
No Berwick, 2d F B Ch, W M S for Mukhada, S O	25 00
Do, Do, Annual dues 13 members	14 82
Ocean Park, Toilers-by-the-Sea, additional T O \$3.00; dues 7.00 for C F	10 00
W Falmouth Aux for Balasore work	4 00
W Lebanon, M A Dearborn Fund Income	7 7

NEW HAMPSHIRE

Center Sandwich W M S for C F	16 00
Hampton F B W M S for zenana work, Balasore	20 00
Rochester, True Mem'l, C R for Brown Babies S O	4 00
Do, do, Aux dues ½ Storer, ½ Bengal-Orissa	3 00
Do Katherine & Alice Hartley for share sal'y Miss E E Barnes	4 00
Strafford 2d F B Ch Aux, ½ B-O, ½ Storer	10 00

MASSACHUSETTS

Lowell, Paige St Bapt Ch Aux, ½ B-O, ½ Storer	30 00
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RHODE ISLAND

Arlington F B W M S, T O ½ B-O, ½ Storer	9 00
Pascoag F B C R, Share sal'y Miss E E Barnes 4.00; S O 1.00	5 00
Providence, Elmwood Ave F B W M S, T O, ½ B-O, ½ Storer	27 40
(L M Mrs H W Vaughn)	

NEW YORK

Franklin, Mrs L B Powers for Balasore work	2 00
Port Dickinson, Primary Dpt S S for Priscilla S O	5 00

MICHIGAN

Alba, Mrs J Martindale Ostrom & Brother for Myrralini in S O	7 50
Batavia Aux T O, ½ Storer, ½ Bengal-Orissa 18.00; Storer 1.50	19 50
Bankers Aux T O ½ Miss Daniels, ½ Storer	11 54
Fairfield Aux T O, sal'y Miss Daniels	10 35
Green Oak F B Aux, for Storer	2 25
Hillsdale F B Aux, T O sal'y Miss Daniels	46 00
So Litchfield F B Aux, ½ B-O, ½ Storer (ch appor)	15 20
(Completing L M Mrs Sarah Lindsey, Litchfield; \$7.55 to be applied L M Miss Angelia Shipman)	
Reading W M S, T O ½ Miss Daniels, ½ Storer	25 00
W Cambria Aux T O ½ B-O, ½ Storer	11 00
Do C R for Brown Babies S O	6 78

MINNESOTA

Champlin Aux for "Mary" S O	13 45
Sebek, Marshall Family for sal'y Mrs Holder	7 00
Winnebago, Mrs Lucy Phillips Durgin, T O	25 00

IOWA

Spencer, Friends for Bengal-Orissa	5 00
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KANSAS

Summit F B W M S, Children's Day Coll for Miss Barnes	8 50
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MISCELLANEOUS

Inc M B Smith Estate	71 52
Coll Annual Meeting	5 57
Income Hanson Fund for Hanson Sch, Balasore	5 00
Sundry for Storer	1 25
Dyer Mem'l for child S O	7 50
A & S J R Babb, Do	5 00
Porter Memorial	25 00

Total Receipts, July, 1918 \$574 07

EDYTH R. PORTER, Treasurer

47 Andover St., Peabody, Mass.

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